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Must Remain in
Transcription Room

M2054

Saturday, August 28, 1971

BARN

Lunch

Sunday, August 29, 1971

BARN

Lunch

MR. NYLAND: Now you can sit for half a minute thinking that I should start. It's interesting, on what would you base it, that I should start? Simply because you're through, that I should conform to your wishes? Every once in a while I think you have the wrong attitude. And I think it is very necessary to talk about it once in a while because it was one of the things that I had in mind. It's a very small thing but exactly in small things you lose yourself. For instance, Music tonight. We now have to put someone there so that we can avoid any stranger to come in uninvited at the door, to check. Why can't it be understood that if someone is there that we don't know, and you ask or find out who is it, what's he doing? Why? That at least you can get a satisfactory answer and perhaps it would have been very advisable in the beginning to tell such a person, what are you doing here? That is one thing. When I hear by a little gossip, the Barn vine, that people have had a little habit, some of you -- I do not know, because I cannot trace that -- before they go to Nishimura's, they have a little drink. Or after, you have a little drink, in a little cafe or a bar or so in Westtown. You think that's appropriate? Why should I tell you so

often what is really the sanctity of Work? We are working here physically for a very definite purpose. We try to be here in the morning. When there is a strange experience because of the storm, of course, one can understand it -- people cannot be here all the time and they have to fix their own roofs and leaks and so forth.

But when you do come, what is your attitude? When you come into this room for lunch, where do you sit? Do you ever consider some other people? Do you consider yourself? Do you think, should I sit there or not? Close to this table or at the end? Do you ever think about that? That you can hold a seat open for someone who would like to sit next to you, that I can understand. But you know every once in a while, it seems to me and it is proven like today -- talking with Robert about affairs that concern us, where we honestly don't have the time during the week because we're busy and that then at lunch we will have to take the time off to talk about essential things, and of course, we don't eat -- it behooves you then to wait. There is sometimes something quite wrong. It is a responsibility that I feel you don't have and you don't even see. And whatever it may be, as a result of your education or your own stupidity, I do not know. But every once in a while I get very much upset because you don't seem to learn. Last night for some reason or other the door was left open at the Barn. Now I do not know who does that and it is not a question of finding out who was at fault. Do you ever think about such things? When it's early in the morning and it has been raining and storming, is it only you, you consider? Or perhaps that there are [is] someone else who might need a little help, did you think about it? What will we do about these questions? How can we grow up? I call it growing up. At the same time I hope that you get educated or go to school and learn. Not just grow up as an ordinary human being with a body but intelligence and consideration in your heart so that you really become a man.

Some time ago it went through my mind that many people who do come, particularly Saturday and Sunday, I really do not know. And then I say, yes well there are over hundred people so how would I know them? When I don't know their voices even when they ask

questions on Monday or on Thursday, and maybe I ask every once in a while for the impossible. And at the same time people do come in and they assume that they are entitled to come and then when they are, you might say, wishing to come to a Group, how do they come? And what do they ask? And how are they when they ask? Superficial nonsensical questions which have really very little to do with Work. Or people to invite so and so, can he come? Why? Or some others who come and want to shake hands with me, I mentioned that once. Why? Why should I spend the time? For that. For what? To help? To tell you just in one or two minutes of seeing you that you ought to be this and that? You won't learn unless there is something in you.

This is what we talk about. What can become for oneself a foundation and a solidity? What is there that is of essential quality at the present time in you? Determining the level of your Being and giving that particular quantity of essentiality a chance to grow up and to become a man and to be honest about your attempts for Work, and to consider Work sacred. Many of you don't. Do you think that you will ever reach the possibility of building a Soul, if that is what you are after, by remaining superficial in ordinary life and no consideration for each other? Do you ever think you will reach the possibility of having kindness and love and affection for each other? Not as brothers and sisters, but as people who are honest among themselves and want to be honest in their relationship with other people. And so in thinking about such newcomers or those who are not particularly introduced in some way or other and happen to slip in, I will assure you I will go over the list and each person I will know by name and whatever they have been doing and why they claim they want to be here. And I will weed some of you out. Why? I made a vow about Work in the memory of Gurdjieff. I had a certain task from him. I'm living up to that task. And it does require that whatever I say about Work and whoever wishes to listen will listen to Work as something that is a requirement for a person who wants to develop spiritually, Kesdjanian Body, yes, or Soul. But in any event it's in earnest and quite sincere. And although in the beginning you may be a little superficial and not knowing exactly what we

are talking about, if they have ears they will hear and if they have eyes they can see and if they have one 'I' they can become Aware.

That is the idea of this Barn and the group. That is the idea which underlies constantly meetings, and talking about Work and all the different things that, in relation to work here physically, or whatever it may be as translations and transcriptions, all the different things that we try to attend to in activities, all of that will be tainted and are tainted with that kind of a brush. I call it sanctity. Because if you don't understand that, you have to learn a great deal more and it's far better to go out in the world and try to learn it, not here. When you come here there has to be the beginnings of that kind of a wish. And otherwise you don't belong. You don't carry business on as usual. When you come here to Warwick and the Barn and particularly when you want to move here and see what there is available, then for a certain length of time you are under a certain regime. And that you have to understand why you want to do it for yourself to be able to grow up. I say to become a man, whatever you understand by that. But not just continue and continue to remain superficial and careless, because either you are hot or cold, but not lukewarm. It will not grow here. I've said several times it is far better to have ten people with whom one can Work than hundred who pay a little lip service.

I understand difficulties in Work well enough and I know what it means. I know how difficult it is at times to try to adhere to certain principles because I have lived a little bit and I have lived with Work quite some time. But I cannot all the time tell you, and I can not all the time check up on you, and for that there are several people who do take responsibilities. Why don't you take them? Why don't you, for yourself, want to take something that belongs to you ultimately, that could belong ultimately then to a Conscious Man if you want to grow up in that direction? It is not possible to ride two horses too long. You have to make up your mind regarding your life. If life is still so satisfactory that you want to have all the advantages of our culture and civilization, including war and politics, go to the outside world. That's where you belong. Take what you can from that. Live. Live out your desires. Do whatever you please.

But we talk a different language here. You come here for a development of a different kind. And a different kind of an education and a necessity to understand that when you are here you are under that obligation. And if you don't understand it, I will try to tell you with a great deal of patience, almost infinite patience I must have every once in a while, but some day that stops. And then it's up to you to see what you do with your life. At the present time try to get what you can. To get for yourself a foundation within yourself, that kind of solidity which creates solidarity among us. If you can understand life in that way and want to look at it in that manner for yourself, this is the place. But if you don't, and you have a little struggle with it, try honestly and if, after a little while you must give up because you cannot do it, give up. I will not hold you. If you want to stay I will hold you to your word that you wish to stay and you now know what is meant by being here. This place has to grow and also those people in it, in this Barn, have to grow up. That is they have to become a man, standing straight and looking ahead, and perhaps at the sky once in a while, and then being encouraged; maybe they can look down and see where their feet will take them.

You see, I believe in Gurdjieff. I believe in the ideas of that kind of esoteric knowledge. I've studied enough to know about something else and I always want to come back to the necessity of Objectivity in this life and freedom from the bondage of the Earth. That is the aim. Try to consider for yourself for this afternoon what you really are and why do you come and why do you want to stay, and why do you want to work physically and why do you at times claim to be interested? For that, I wish you well and I hope you'll have the energy to continue with this kind of life, at times seriously and concentrated, at times in ordinary life unable to remember Work even, but totally at the end of the day to see what you have been and to be honest with your Conscience. To Gurdjieff if you want to drink to him.

All right, Victor, huh, will we?

SUNDAY

MR. NYLAND: And now the same difficulty, will we talk first a little and then play or play first and then talk? I think it's better that I make up for last night. I'm terribly sorry about last night, I couldn't help it. And it may have frightened some of you that something very serious happens to me. It wasn't. It was a difficulty and a misunderstanding of different messages which were not understood correctly, but everything is in good order again and it's a lesson for the future to know that one has to check and double check on certain information. I'm sorry that we didn't have a meeting last night and that you all of a sudden were faced with an entirely different kind of a set-up. For one reason, it's probably good to break a habit. Perhaps also it's good that you try to imagine how it would be if I actually could not come at all any more. Although you might say that whenever one has experiences of that kind, you like to postpone them as long as possible; and actually when you have to experience them, that then you will; and that in the meantime you really cannot foresee what it will be because there's always the chance that it isn't so. That I, that the condition is not that way that it would be forever and ever. But whatever it is that you can take from it and can help you, whatever the conditions were for yourself, and if it could give you food of a different kind, maybe it could be utilized.

I wanted to talk last night a little bit about the groups Monday and Thursday. Every once in a while of course, I have mixed feelings about it. I listen, I'm critical, I go further, something happens, I say that's right. Then again it vacillates. Something else comes in, I say, no, that's not really the way I would answer it and I don't think that that kind of an answer is (not?) fitting. But in it all, when I listen and then at the end stop and think about it -- and that, that applies to both Monday and Thursday -- I say, in general, there is something very good and very useful because there is a seriousness in such attempts, and I cannot be too critical about such things because it is. It does take time before you can really formulate well enough and before you can really understand questions and to enter into the state of the development of another person so that you, when you talk, you can recognize in someone who asks the question the kind of a state

in which they are in the development of Work for themselves. And to enter into that you must recall what you have experienced, and many times the experiences you have had is not the same as what they have and what they then have and talk, -- and talk about it in their language, you do not know that language as yet. It will be quite a long time before you can cover a variety of many different questions from different people. The further you can go to the principle of a question and stick to the principle of an answer, the more chance there is for you to become clear. But one is involved in the way it is expressed, and together with that way of expressing you see a personality, and with the personality recognizing it and knowing something about the person, your ordinary mind starts to think together with what you would like to hear. You hear a great deal in your mind and it is formulated there sub-vocally about the person who does ask, and the memories that you have and recognize how he is and how he has not changed as yet, and what are still the difficulties for that person and that even if you have answered in the past, that it apparently did not have the proper effect. And one becomes interested at first and sometimes a little angry because you have already said certain things in a certain way so many times and why should you extend your patience?

I think it is quite necessary that you realize that much of that what happens is still a result of an immaturity, of an inability on your part to put things together as they are. And not to give value anymore than they deserve. And to take in when a question is asked, the way it is asked as if you hear it for the first time, and you exclude as much as you can your own associations. If you could do that you would see much clearer what an answer should be, because many times you go along with the person who asks and he has a certain train of thought and you don't catch really where to hold him up and to tell him stop because you're on the wrong track. But you let him talk, and you let him talk a little too much, and you get into a little bit of an argument and you try to recall then how you should have said it already in the beginning and you didn't. And as a result he continued to ask, and when he continues with that you get along with it again and again and get involved in it, instead of bringing it back to a very simple principle. What are you

talking about now? And what is Work for you now? And how can you now explain it? Because your explanation does not belong to Work. Whenever one wants to Work there is of course, this kind of a thought and a wish and it must be then connected with the wish to do something in a certain direction which we call Work on oneself. Such a wish becomes dependent on the moment when I experience it. It is that kind of a moment, and not the kind of a second or the time that is involved, because the character of the wish is different from an ordinary desire. When the wish for Work comes it is in relation to the possibility of further growth away from Earth and away from unconsciousness, and because of that this kind of a wish has a deeper emotional quality which belongs to my being.

Now if it is at that level of my Being I cannot allow unconscious thoughts to augment it. So, therefore, when I say, "I wish to Work," I must immediately start to Work. I cannot allow my thoughts even to say, wait a minute until I've prepared the soil or until I get into the right kind of a state, because I keep on thinking then about Work and how it ought to be and I assume that when, after a little while, the moment that I will reach will be better than the moment I have left. The moment when one thinks or feels about Work and that wish is established, as I said yesterday, based on the sanctity of that kind of a level of Being where one wishes to reach that state of being, has a different color. It is an emotional state but it is colored based on a different kind of a principle of a higher life and not of this Earth. And any interference which takes place at the moment when the real wish comes, even for that one moment, I cannot afford to think or to feel about it.

It's quite different from the preparation for Work. If I say I want to relax, or I want to get in a good kind of a state, or the conditions must be conducive -- all of that is my unconscious existence in which I make preparation and I can say I will want to have a wish a little later; but if I don't put that wish then off until the conditions are established, when they have been established there is only one answer, that is: I wish, I Work. And no further nonsense. And no

further discussions and no more associations, and no further preparations. You can only say " I wish to Work" after you have prepared.

Now the period of preparation, when the wish is sincere for anyone who honestly wants to devote his time and energy to growth, can be reduced to a minimum. One can, by the constant presence of such a wish within oneself, come to a state in which it is automatic that whenever there is a wish there is already the condensed form of a preparation. It also depends on when one Works, that gradually the surrounding which is my body where I am interested in of the conditions of the three centers linking up in this unity for a wish, that gradually because of my constant desire to have an 'I' present or an association with the ideas of Work, can already produce in my personality a certain form of crystallization which is conducive that, when there is the wish expressed, that it can go over into, immediately into the attempt to create something unusual which I call the little 'I'.

I think it is a matter of time that that gradually can come, but I also believe that it is necessary for a person who tries to think more and more and postpones, to tell them stop that nonsense now. If you want to Work, try it this way. I would sometimes say: you come here to listen, if you want to profit by what maybe the experience of someone in the nucleus, and he being in a position to answer a question, simply listen to what is the answer and then go home and try it and stop all arguments. The attitude of people when they come in a group has to be that they want to learn. It is not up to the different members to try either to argue or to explain too much. You can say a little bit about under what conditions you have tried to Work and, of course, it is logical that for yourself, you want to place a question. But the attitude still has to be, who can help me? Because I'm up against it and I would like to know what I should do. If that attitude is there the person who answers can say: under such and such condition I would do this, and then let it go. And don't continue in the argument.

There is another point however that one, much too soon, says: that isn't Work. Or: that is too superficial. I don't think you really know the difference between the beginnings of an

essentiality and superficiality. You start to judge already that when a person says I cannot Work, that it is so. And that you should not do anything about it. Of course, it's logical, I've said many times to certain people, if you feel that you cannot Work, I have given them a task. I said: keep on saying it but be very serious in saying it so that when you become convinced that you really cannot Work, then there will be a point in which you will say, I must now Work because I cannot stand it that I continue to say all the time that I cannot Work and I claim that I have a wish for wanting to Work.

Do not judge people in a Group by simply saying that if you don't Work, well then don't Work. There is a reason they come to a Group. Otherwise they wouldn't come. And they have difficulty in knowing how to start or what to do, and you have to help them to clarify. Now the question is the attitude of such a person, if a person is not really interested and shows it in behavior that it is nothing else but a little superficiality, don't waste your time. Don't even say, don't Work. Tell him simply: Ok, but you are not here to just be as you wish to be. You are here in this Group if you are interested in finding out about little 'I' and the creation of Objectivity and the terminology which we use, and if you honestly believe that it could be of use to you then your attitude should be much more open, much more desirous of receiving food. If you make such a statement to a new person or to those who have been there maybe already for a little while, maybe after some time you will find that that helps you when you give that kind of an answer you will then be forced to Work yourself because otherwise you would be hypocritical, and that you could not stand when you feel the responsibility and having to answer questions.

Do not make a mistake that you will be able to answer all questions. At times you must say: I do not know. I think I know the road towards it, and maybe there is a solution in that direction, but at the present time I cannot help you because I'm not there myself. It is left for me if I continue, I know when I start with ordinary ABC'S and a little geometry that maybe higher mathematics and calculus and integral equations – integral -- that I then can go on and on and perhaps mature, and that after that I can even take in vector analysis and the rest. Whenever that

happens to one it is better to say: let's talk about it some other time, but at the present time it is not possible for me to help you. Don't put yourself up as if you know. There are thousands of things of course you don't know, and it is far better to admit it -- that there is a difficulty also that you struggle with -- so that you can become more like a comrade, knowing that someone else ought to struggle like you do. And the indication then is one of honesty, to tell them I have also my difficult time in understanding Work. You might say: Ever since the beginning when I became serious in the application of these ideas, I have had a hell of a time trying to understand it with my own mind, but gradually certain things started to open up and if you could continue in that direction I hope you will find an answer.

Do not try to make an answer so conclusive that there apparently there is no more to say. Leave an answer if you can, always open so that some work still has to be done by the person you are answering. Sometimes if you do give a task, try to insist that the task is understood and that the following week you will be able to answer it if the task has been attended to in the right way. If you work with people you have to say, "A" and "B" and "C" and maybe "D" and further. When you wish to teach, it is not something that is taught in one lesson. It is a whole series of interests in different people to the extent that you can give it time, but if you do that you can also insist that they Work. When they don't Work there is no objection to telling them that you feel they are not on the right track. But if they went this way or that maybe it would help them.

Again with such people you cannot, as a new person, you cannot tell if there is not a germ of essentiality in them. I say the reason why they do come, you don't know. All you know is the fact they are there. You establish among the level of yourselves as a nucleus and when you function as a unit of the nucleus in a meeting you establish a level of such a meeting and you must listen very well to that what is the silence of a Group. If you only could become more sensitive about such things that actually could affect you emotionally for yourself, and you could recall it at such a time how were you and how did you try to meet such difficult conditions, then

your answer can come from your heart and the honesty that must be in there will really carry, as a germ carrier, the truth which is possible and is available also for others.

Many are called and few are chosen. But you are not chosen to say who is called. You must Work. The presentation of Work all the time in meetings or in behavior forms at the Barn, all of that constantly comes back to yourself and the question you ask yourself time and time again: Who am I to speak of Gurdjieff? Who am I as a person willing to want to Work to see if I can and not doing it, still I want it? What is it in me that prevents me as I am? When Gurdjieff talks about the death of people and that afterwards the friends and maybe the families gather, men in one group, women in another group, they discuss the life of the departed. And they consider such a person from the standpoint of, what was wrong with them. In what respect did they fail? What should they have done for themselves in Work, in becoming more Conscious and Conscientious, what was it that prevented them? And then in talking about that, not how beautiful they were, but how inadequate, there is something created among such a group of people which is helpful for the Soul which is still around the Earth for forty days.

When one talks about oneself, when one sees oneself at ones' own funeral, when you want to pray for the departed spirit which is your spiritual life, when you want to consider the possibility of such growth for your Kesdjanian body, you must talk about yourself. What has been in the way? And what has caused the difficulty of just creating a Kesdjanian body which you would want to be more than it is, and the realization that perhaps it is not too late when you are still alive on this Earth that you can remember your own death. One dies in that way by means of Work, a thousand deaths a day. One considers constantly what is it that I still should do and to what extent can I learn to understand myself in the different ways I now manifest, and what is it in my life on Earth that prevents the growth of my Kesdjanian body if that is my first step, and to furnish by means of that kind of a level the possibility of the beginnings of one's Soul.

This I would have said more or less last night together with a few other things which I will simply salt away to some other time. But perhaps I'm sorry that I take up your time now, which perhaps also you should devote to physical work, and at the same time I acquit myself in not having been able to do last night what I set out to do, that at least the balance again can be struck. I hope you have a good afternoon and that you can Work and that you need not forget. That you remember that there is no necessity to forget your Aim. God is interested in you keeping your Aim. He's not against you. Jesus Christ never was against anyone. This method is not exclusive for a few. It is there for each one of us if we sincerely wish, and the possibility of achieving some results are much and much more than you think; but it does require a genuine desire to be honest with yourself.

Again to Gurdjieff.

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